THE PACIFIC

A religious and family paper

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Pacific Theo Sem
Reading Room

"HE SHALL NOT STRIVE NOR CRY."

Why is the Master so patient yet
In the world where wrong is wrought?
Takes he no heed of the riot of sin
While his will is treated as naught?
Could he not thunder his judgments down
Where the men his power defy?
O, the Master is great through his gentleness—
"He shall not strive nor cry."

Not in the whirlwind, not in the storm,
But the still small voice of love
Is his power to reach to the world's hard heart,
And its rebel will to move;
He finds his way through the silences,
He hears the prayer of a sigh;
In wooing whispers the Master pleads—
"He shall not strive nor cry."

How does the kingdom of heaven grow?
Never through war and noise;
But as the snowdrops do in spring,
And as love through household joys.
No blatant trumpet, no rush of war,
Proclaims the Christ King nigh;
Though the kingdoms of earth shall all be his,
"He shall not strive nor cry."

He shall not fail, nor discouraged be,
For him the isles shall wait,
And he shall reign ever from sea to sea,
All nations shall call him great.
And thus shall his kingdom be ushered in,
As the light in the eastern sky.
He shall save the world by the might of love,
"He shall not strive nor cry."

—Marianne Farningham.

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"I love them that love me," said the ancient wisdom of the book of Proverbs; but Christ's was a love that went far beyond that. "If ye love them that love you, what reward have ye?". He said to his disciples: "I say unto you, love your enemies, and pray for them that persecute you." And the law that he laid upon his disciples, he made the law of his own life. His love did not wait for something without to call it forth; its source was in himself. He did not love men because of anything they were, but because of what he was. He did not love men because they were good, and he did not cease to love them when they were evil. Again and again he declared that he had come to seek and to save that which was lost, to call not the righteous, but sinners to repentance.—Rev. George Jackson in "The Table-Talk of Jesus."

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, May 19, 1904

LIVES OF LOVE.

O ye who taste that love is sweet,
Set waymarks for the doubtful feet
That stumble on in search of it.

Sing notes of love, that some who hear
Far off, inert, may lend an ear,
Rise up and wonder and draw near.

Lead lives of love, that others who
Behold your lives may kindle too
With love and cast their love with you.

—*Christina Rossetti.*

GONE TO FIND LIVINGSTONE.

Again has Henry M. Stanley gone to find Livingstone. This noted African explorer passed into the beyond, from London, on the 10th of this month, at the age of 64.

In 1869 James Gordon Bennett of the New York Herald said to him in an interview of ten minutes in Paris, whither he had summoned him, "Take what you want, but find Livingstone." Other words of that memorable interview, as they have come down to us, were: "Draw a thousand pounds now and when you have gone through that, draw another thousand, and when that is spent draw another thousand, and when you have finished that another thousand and so on, but find Livingstone." The whole civilized world wanted to find Livingstone. He had done what no missionary before him had done. When in 1841 he had gone to Africa a work opened up before him in which he might have gone along the beaten track. When he arrived at Cape Town in the southern part of Africa, the agent for the London Missionary Society, anxious to return home, desired Livingstone to take his place as minister to the congregation at Cape Town. The compensation was good; the field an attractive one. But consecrated as he was to the service of Christ, remembering the words of Robert Moffat when he had told of seeing sometimes "in the morning sun the smoke of a thousand villages where no missionary had ever been," he pushed on toward the new and unoccupied districts many hundred miles to the north. It took a long time for some of the critics away in the rear, in their comfortable homes in England, to learn that what they called Livingstone's "wanderings" was to do far more for Christian missions and civilization in Africa than the efforts of any other person had ever done in any part of the world. But they saw it finally. The plans and visions of this humble missionary show consecrated statesmanship of the highest order. He planned to lay foundations here and there in Africa on which others after him, prominent among them native workers, might build. He never belittled the work done by those who settled down to convert and train a few; he recognized it as a noble work. But as he looked out on the great unexplored regions before him and saw the trail of the serpent over all, he felt that God called him to attempt to open a path across the continent, from east to west, "so that lawful commerce and Christian civilization could enter." So believing, he heroically worked on for more than thirty years, and did, all in all, far more than any other toward giving Africa to Christianity and civilization.

During those years when it was necessary for the wife and mother to be in England and Scotland in order that the children might be educated, Livingstone might have done good service in the home land. But he had given himself to Africa. Sixteen years from the time that he entered on his life work he made his first visit back to England. The eminent men and women paid him homage. He was everywhere exalted as one who had done for the empire and for mankind incalculable service. He might have remained, and from the profit upon his books and by other Christian service might have had a life of usual comfort and usefulness. But Africa needed him. He had been providentially led to the "Dark Continent" when the "opium war" in China had turned him away from the field he had chosen. Saying concerning himself and his devoted wife, "Whoever stays, we will go," he tarried only to finish his books, and then, devoting their profits to the work for Africa, he went back to plant more firmly and widely there the banner of the crucified Nazarene.

And now, in 1869, when there came those memorable orders from the proprietor of the New York Herald, there had come no tidings from him for three years. The prevalent belief was that he was dead. He had pressed far on into the heart of that great Dark Continent in the explorations which God was leading him to make, and which would open Africa up to commerce, to civilization and to Christ.

Nobly did Stanley execute his commission, and with good reason has he for this and other work been called the Columbus of Africa. His native helpers on the march were unreliable, those along the way were treacherous or insolently aggressive, incipient mutiny at times delayed him in his journey and threatened its continuance and sickness laid its heavy hand on all. A biographer has said: "It required all the skill and courage of the resolute man who rode now at the head, now at the flanks, and now at the rear of his little army, encouraging, coercing and guiding it,

to prevent at times a retreat of the entire body back to the coast." And this applied not only to the natives but as well to the white men who stood next to him in the undertaking. Finally depressed by sickness and the statements of the Arabs that in going forward at that time he was going to certain death he was in such condition that he cried out, to himself, in the stillness of the night: "I shall not die! Something tells me I shall find him! Find him! Find him!"

And the world knows today that Stanley did find him. After two hundred and thirty-seven days of almost incredible hardships he came upon him weary and wasted in one of the most inaccessible regions of that unknown country. Pleasant and comfortable indeed to Livingstone was the companionship of Stanley in the far wilds of Africa, and large the use which he made of him then and for the work contemplated for the future.

It was a beautiful picture of consecrated manhood which Stanley brought back with him from the heart of the Dark Continent. His testimony was that Livingstone by his uniform kindness and gentle temper had won all hearts; that everywhere he was treated with the utmost respect. Even the Mohammedans, it is said, never passed his house or tent without calling to pay their compliments and to say, "The blessing of God rest on you." We quote here Stanley's own words: "I grant that he is not an angel, but he approaches to that being as near as the nature of a living man will allow. You may take any point in Livingstone's character and analyze it carefully, and I would challenge any man to find a fault in it. * * * His gentleness never forsakes him; his hopefulness never deserts him." In his diary Stanley wrote as follows: "My days seem to have been spent in an elysian field; otherwise, why should I so keenly regret the near approach of the parting hour. Have I not been battered by successive fevers, prostrate with agony day after day lately? Have I not raved and stormed in madness? Have I not clenched my fists in fury, and fought with the wild strength of despair when in delirium? Yet I regret to surrender the pleasure I have felt in this man's society, though so dearly purchased. For four months and four days I have lived with him in the same house, or in the same boat, or in the same tent, and I never found a fault in him."

Stanley appealed to Livingstone to return to England and tempting indeed must have been that appeal to return to the comforts and the honors awaiting him in the home land which he had so greatly honored by his labors and discoveries. But he did not believe that he had done enough for Africa, and so he allowed Stanley and his helpers to start on their return journey unaccompanied. Standing there in those far African solitudes he took his last look at the face of white men going back to the cheer of Christian civilization, and then resolutely turned again to the work to which he had consecrated all the years of his life. That parting scene in those far solitudes is worthy the brush of some great painter. Nothing nobler, nothing more pathetic has ever been upon canvas.

When finally the time had come for the separation, and Stanley was about to say farewell, "Oh, I am coming with you a little way," said the lonely man, and for a while longer they wandered along in company. Stanley has said that the pathos of the hour overcame him; that he could with difficulty restrain his emotion. In great love and tenderness his heart went out toward the lonely old man he was leaving behind him. After the farewell words had been said finally, and he had passed on he turned and looked at the bowed figure of him whom he had come to regard so tenderly, and waved his handkerchief. As Livingstone saw it he lifted his gold-braided cap in response; soon then a swell in the ground hid him forever from his view.

Three years later it was given to Livingstone to finish his work for Africa. His native helpers found him one morning in May, 1873, dead, upon his knees before his cot, from which he had arisen in the night for prayer. They laid his heart away in the soil of that land to which he had consecrated himself, and for the redemption of which he had laid down his life. But his sun-dried body, they carried through danger and hardship hundreds of miles to the coast, that it might be disposed of by his countrymen; and it rests now in Westminster Abbey along with other of the world's renowned.

It was the custom of an ancient people in the heat of battle to throw far in advance the heart of their slain chieftain, and then heroically press forward after it to win from their enemies the spot where it had fallen. Livingstone while living threw his heart far over Africa, and it was given in death to the land he loved and toiled to save. Toiling as he did, laying down his life for the Dark Continent he became an inspiration to others to press in and on, to build where he had opened up the way and laid some foundation, and never since then has either the Cross or civilization turned back in Africa.

Among those who went in to take up some feature of the work which he laid down was Henry M. Stanley, who had been so profoundly impressed by his nobleness during the weeks he had been with him a few years before. It was a great work which Stanley accomplished later as an explorer, a work which placed his name high on the roll of those whom men everywhere delight to honor. Some years ago the great university of Oxford honored him with the degree of D. C. L. Previous to that time two other universities had given that of LL.D., and societies of eminent men all over the world had enrolled him.

But not in this way alone was Livingstone an inspiration to Stanley. Some years ago Stanley said: "I went to Africa as prejudiced against religion as the worst infidel in London. To a reporter like myself who had only to deal with wars, mass meetings and political gatherings, sentimental matters were quite out of my province. But there came to me a long time

for reflection. I was out there away from a worldly world. I saw this solitary man there, and I asked myself, Why does he stop here? What is it that inspires him? For months after we met I found myself listening to him, wondering at his carrying out the words, 'Leave all and follow me.' But little by little seeing his piety, his gentleness, his zeal, his earnestness and how he went about his business, I was converted by him although he had not tried to do it."

And so we say: "Again has Henry M. Stanley gone to find Livingstone." Will he find him? Yes, he will find him. For,

"This world is not conclusion;
A sequel stands beyond,
Invisible as music
But positive as sound."

SOCIAL ATONEMENT.

Not for a long time have the attendants at the meeting of the Congregational ministers of San Francisco and vicinity had the pleasure of listening to a paper quite so able and beautiful and impressive as that given last Monday by the Rev. Dr. Chamberlain, pastor of our church at Sacramento. It was on the subject, "The Social Atonement." No words of ours can do it justice; it must be heard to be appreciated. The first part of it showed that suffering is not the Nemesis, but the handmaid of progress, and that every created being in undergoing suffering is but obeying God's great law of altruism. A suffering God, it was said, is a logical suggestion from a suffering world. The plea was for a larger view of the atonement, and cross-crowned Calvary was held to be not the only theater of atonement. The thought was that it is a continual fact in life—an eternal energy of God, found all the way from the cephalopod to God. Applying this to society and the great world problem emphasis was laid upon the thought that society must be sensitized; that which now characterizes the more Christ-like must be made characteristic of all. Society, it was said, has not yet learned the true doctrine of the atonement; it is distressing to learn how far from Christ we are. When men love as Christ loved we shall begin to enter the last campaign of social progress. When men perpetuate Christ, all problems will be solved. Calvary gives the world method of salvation; the call of God is the call of Calvary. Christ was under no more obligation to go on the cross than the church of today is. Our success can come only by toiling up new Calvaries with the cross that looks not back.

Such was the line of thought in this impressive paper. If Dr. Chamberlain meant to say in his paper that there was nothing in the atonement which Christ made on Calvary which people are not summoned of God to make today there will of course be many who will take issue with him. All we are not saviors as Christ was; and yet all are called to be in some sense saviors of men, and it is only through suffering and sacrifice that the world swings up out of darkness into light. The Christian world is far from living up to the Sermon on the Mount. Selfishness is widely prevalent both within the church and without. Here and there some stalwart, Christ-like men and women tower up above the mass like great beacon lights, but for the most part life seems on a low plain when contrasted with the life of the Man of Nazareth. It seems sometimes as if the circumstances and conditions of life as they now are were highly inimical to altruism; in other words that the industrial system is not what it should be. The present writer has never been able to see good, or much good, in socialism, unless it be in a modified socialism; but now and then comes the thought that we are being swept surely on toward that in some form, and that only in at least some modified form of it, can selfishness be eradicated. Our present system seems to foster selfishness. Men say that they have to do in business often what they do not want to do, simply because conditions constrain them. It does seem sometimes that it ought in some way to be made easier to lay the emphasis more on our duties and less on our rights—or on what we regard as our rights.

ECLECTIC CHURCHES.

We have pleasure in giving to our readers this week two or three pages of notes on the General Conference of the Methodist Episcopal Church, which is now in session in Los Angeles. We believe that they will be read with interest and profit. The Methodists constitute one of the great branches of Protestant Christianity. That Church has long been a great power in the world. No one is well informed who does not know what is going on among them—what they are saying and what doing. Moreover, so greatly have the lines of distinction between the different denominations been obliterated during the last quarter of a century that men and women who care to be well informed not only seek for religious information outside their own denomination, but for various reasons have a positive interest in it.

The use in this conference at Los Angeles, on one or more occasions, as a gavel, of the shoemaker's hammer laid down by Carey, the noted missionary to India, when more than a hundred years ago he left the shoemaker's bench to enter the gospel ministry, is significant. That hammer was sent all the way from Edinburgh, Scotland, to form a part of the missionary exhibit in connection with the conference, and which has been attracting its admiring thousands. Carey was a Baptist, and yet Methodists delight, not only in having that gavel in their great missionary exhibit, but in calling their general conference to order with it on the night when they held their special missionary meeting. It is one of the evidences that everywhere there is recognition of the fact that the good features and good things of Christianity are not confined to any one denomination, nor to any half-dozen or dozen, but that filtering

through others are some things of value which we ourselves do not have, and which may be made ours by appropriation. The Christian of today is the heir of all the Christian centuries. Now and then some one is found who doesn't seem to know of his inheritance. Nevertheless it has moulded his life. Methodism is not today what it once was; nor are Congregationalism and Presbyterianism what they were of old; each has taken from and has given to the others, and from other denominations as well. Fortunate is it for the Kingdom that it has been so. The eclectic products are better and more useful than they otherwise would be.

Further, what has come is an earnest of what shall come. As we read the signs of the times we see foreshadowed the coming of a day when many of the little things which now separate people in Christian work will be set aside as not worth striving after, and when, united on essentials, in one great federation, the Christian churches will move forward to possess the world for Christ.

Evidently our Methodist brethren are aware of the fact that with all their zeal and achievements they fall behind other denominations in some respects. But constantly do they urge their people on to better things. A San Francisco friend, who is not a Methodist, tells us that he was looking through the missionary exhibit at Los Angeles one day last week, and picking up one of the books issued by them found the statement that it takes 12,296 Methodists to support one missionary; 5,031 Baptists; 4,308 Presbyterians; 2,950 Congregationalists, and 60 Moravians. On one of the maps on the walls of the building in which the missionary exhibit is made this gentleman noticed also the following facts with reference to the gifts per member of the different denominatons: Methodists, 43 cents; Episcopalians, 50 cents; Baptists, 68 cents; Presbyterians (North), $1.23; Congregationalists, $1.37. These figures were for 1902. It is stated, however, that the Methodists advanced to 60 cents for the year 1903. Blessed are they who recognize their shortcomings and endeavor strenuously to remedy them!

METHODIST GENERAL CONFERENCE NOTES.

Last year the Methodist church gave $1,544,000 for home missions.

In no other quadrennium, it is said, has so much been accomplished in the interest of the union of the church North and South.

The conference has 748 delegates, the ministerial and lay delegates being equal in number. Twenty-five of the delegates are women. This is the first time women have been made delegates.

Sunday, May 8th, when the Rev. Dr. Brushingham spoke in Immanuel Presbyterian church, he congratulated the Presbyterians upon the evangelistic success of the past year and referred to steps among Methodists looking toward a movement quite similar.

Some Los Angeles hotels and restaurants showed their small caliber by refusing to give lodging or serve meals to colored delegates. To the credit of that city it should be said that they were few in number and of no prominence. They were widely rebuked.

When A. P. Camphor, president of the Methodist College in Liberia, told of the progress of the work in the Dark Continent, Bishop McCabe said: "That man is a product of our schools. We have educated 10,000 colored men in our colleges and not one of them has ever been guilty of a heinous crime."

The fraternal delegate from Ireland stated that although the Catholic church in Ireland had been losing members by the thousands, largely by emigration, the Methodist church despite losses from the same cause had 6,000 more members than it had ten years ago.

The Nestor of the conference is the Rev. Dr. Ives of Auburn, New York, who is in his eighty-third year. Last year, as a conference evangelist, he preached 128 sermons and addressed or conducted 84 other meetings. Dr. Ives has raised more than a million dollars for church buildings, and has dedicated more than 2,000. Last year he dedicated many churches and raised for them $50,000.

In presenting the greetings of the mother church in England, Dr. Moss said that there was in England a constant demand for a better ministry, and that they were suffering from the encroachments of social frivolity. He stated that the wave of six-penny rationalism" which had swept over England is being met by six-penny publications combatting the evil. Materialism as a form of philosophy he declared to be dead in England.

Among the delegates was one man, Truman D. Collins, who gave $100,000 two years ago to missionary work. He was brought to the platform one day and was introduced by one of the bishops and at once the whole audience arose and saluted and cheered him. That gift was in obedience to the marching orders of the Master, "Go ye and disciple all nations." They who cannot go, or who do not go, can send. And let it be said here that money is not the only thing which can be sent. "Silver and gold have I none," said Peter, "but such as I have, give I unto you."

Dr. Scott, a colored delegate and one of the editors of the Southwestern Christian Advocate of New Orleans, said in a lecture: "The air is full of theories about what is to become of the Negro race. Many are full of lugubrious predictions, but in spite of all these the Negro goes right on being somebody and doing what people say he cannot do." Stating in that connection that the redemption of the colored race is a big job, he continued: "This means the throwing off of the consequences of slavery. It is your job and mine to cleanse the name of Negro from the aspersions that have been cast upon it. Get hold of this name Negro; rub off from it the reputation for dishonesty, for shiftlessness, for depredations and licentiousness. Burnish it up and make it shine with the virtues, and the Negro will eventually be acknowledged as a man among men."

Concerning the numerical growth the bishops said in their address: "The quadrennium has been marked by steady and healthful, but not rapid increase in the number of communicants. The present total is 3,031,918, an increase of 138,025, which is 4 74-100 per cent as against an increase of 4 per cent during the quadrennium ending in 1900. The percentages of increase have varied considerably and unaccountably. For the last six quadrenniums, beginning twenty years ago, they have been respectively 7½, 4, 12, 20 16, 4, and 4¾. In order to ascertain the actual increase in accessions to the church we must add to the net increase the number who have died, 154,882, making a total actual increase of 292.907; which is more than ten per cent. The increase in the number of Sunday-school officers, teachers, and scholars has been 119,075, and the present total is 3,124,644. These figures suggest vast responsibilities,

met very imperfectly, but we may well thank God and take courage."

A well-deserved commendation was given the American Bible Society in the address by the bishops, of which we trust all our churches will make special note. It was as follows: "The American Bible Society continues to be an indispensable auxiliary to our evangelistic work. With the beneficent operations of this society in our own country our people are already familiar, but only those who have given the subject special attention can appreciate the invaluable aid rendered by the American Bible Society in our foreign mission fields. The missionary treasuries of the Protestant churches are saved great sums of money by the generous co-operation of this society in assuming the important task of translating, publishing and circulating the Scriptures in the many languages of the millions of heathen people among whom missionary operations are being carried forward. It is because of the incalculable value of this noble-undertaking on the part of the Bible Society that we the more regret the reported insufficiency of its revenues, and we earnestly advise our pastors and people to continue to foster this great benevolence as one of the most useful and deserving of the several interests that especially appeal to our church."

In their address to the conference the bishops noted the evangelistic spirit which has always been a characteristic of Methodism and said in that connection: "After all that may thus be truly said concerning the survival and general prevalence of the evangelistic spirit among us, it must be frankly admitted that sweeping revivals in which scores or hundreds of adults are converted in a few weeks or days are far less frequent than they were a hundred or fifty years ago, especially in the older regions of the country. Adult converts cannot be depended on as the chief source of increase of membership; indeed, the startling fact confronts us that, unless the sanctified common sense of the church can devise new and more efficient evangelizing methods, or unless unprecedented influences of the Holy Spirit are poured forth, the great mass of unevangelized adults who have reached the middle life are likely to die unconverted. We therefore hail with delight the systematic efforts which have in the recent years been made in this country and in Great Britain, in our own and in other churches, to reach the unchurched masses. Especially do we note the intense enthusiasm, the large contributions, and the gratifying success of our revered and beloved mother church in this work in London, Birmingham, Manchester and elsewhere; and also the thoroughly organized efforts of the Presbyterian Church in this country on different lines for the same great purpose. It is highly gratifying to observe that laymen are so deeply interested in the movements, and in some cases are the leaders and chief supporters of them. Surely American Methodism, which owes its existence and unparalleled growth chiefly to the evangelistic spirit, cannot in this great endeavor afford to stand second to any other branch of the church."

The Daily Christian Advocate of May 12th printed the fraternal greetings from other denominations along with pictures of those by whom they were sent. We quote from the letter of the Rev. Dr. R. F. Coyle, the moderator of the Presbyterian General Assembly: "From you has sounded out the word of the Lord in all zones of the earth, and a multitude which no man can number are praising God today for the gospel you have preached. The Presbyterian Church in the United States of America rejoices in your stalwart evangelicalism, in your unswerving loyalty to the word of God, in the earnestness with which you are contending for the faith once delivered to the saints, in your world-wide missionary activity, in your wonderful progress as a body of believers, and prays that the spirit of God may be with you in power, and that a fire may be kindled in your great conference that will burn through all the church." The Rev. Dr. Bradford, the moderator of the Congregational National Council, wrote in part: "We are the spiritual children of the Pilgrims and the Puritans; we rejoice in our memories of Plymouth Rock and Massachusetts Bay; we emphasize our independence as individuals and as churches; but we do not believe in any independence which severs the bonds of our common Christian fellowship. We rejoice in our fraternal relations with all Christians more than in our own traditions. We are as grateful for your history and your achievements as if they were our own. There is no brighter page in the religious annals of the world than that on which is inscribed the names of those who rejoice in their spiritual succession from John Wesley. May your future be still more fruitful than your past, and may the time soon come in which all who bear the Christian name shall be one in spirit and life, in love of Christ and in the service of man."

A colored lay delegate from Jacksonville, Florida, of the name of Robinson, has achieved some distinction lately in business circles and has perhaps helped both practically and suggestively toward the solution of the race problem. We quote from the Los Angeles Times: "For a number of years past there has been an electric street railway operating in Jacksonville, and it carried both white and colored people promiscuously. Now the color line is quite sharply drawn down in Jacksonville, and the idea of a colored man or woman riding on the same car with white persons became so distasteful to some of the citizens, that they secured an ordinance compelling the electric railway company to provide separate cars for the negroes, or to set aside certain seats strictly for their use. Just at this juncture Mr. Robinson and some of his associates saw their opportunity. They went before the City Council and proposed, if they were granted a franchise, to construct a colored people's railway, thus relieving the other line from handling members of the negro race. The old company didn't want to furnish the extra equipment necessary to handle the two races separately; and it didn't want a new line as a competitor, but finally the Jacksonville City Council—probably more as a joke than anything else—awarded Robinson and six or seven other colored men a franchise paralleling the other company's lines, only a block or so distant, and running on the main thoroughfares of that city. This was less than two years ago, and within a few months the negroes had built four and one-half miles of the road, using the best rails in the market and equipping the line in good syle. The 'Colored Road' was opened a year ago, and has been doing a good business from the very first day. The original intention was to carry only colored passengers; but the 'whites' would 'butt in,' despite the fact that there was a city ordinance forbidding it. Finally the old street-railway company, in order to meet this condition of things, let down the bars on its line to the colored people, and now the city ordinance is ignored by both sides, and each line stands on its own merits. With this state of affairs the colored man's company has continued to prosper, and it is planning soon to extend

its line on the remaining two and one-half miles of its franchise."

In a letter of greeting to the conference, the Rev. Robert Burdette wrote in characteristic manner: "When it comes to church union, that problem, if problem it be, has been easily and naturally solved in Los Angeles, in the Temple Baptist church. For many years the building at the corner of Sixth and Hill streets was the First Congregational meeting house, and the two Days, father and son, made every day Sunday by their strong, wholesome preaching. Then the Congregationalists moved into quarters more splendid and capacious, and the Baptists made the old meeting house their tabernacle, en route to the temple. And now the Methodists have captured it and turned it into a Pentecostal camp-meeting. And the representatives of three congregations who are in attendance at every meeting are as happy and harmonious as though each church had the meeting house all to itself. In behalf of the Temple Baptist church, the pastor bids the Methodists a hallelujah welcome to the Temple as long as the conference is in session and as long as the building stands. This is an old welcome, too; as old as the Temple church. For the Methodists use it every Sunday anyhow; Robert McIntyre's congregation flows over into it morning and evening, and their welcomes are as many as are the echoes in the meeting house, which are about a thousand times ten thousand. We not only get a portion of his congregation, but we came nearly getting the preacher. One day, during the Morgan meetings, Robert came over to the temple. The auditorium was crowded to the doors, so William Horace Day showed him into the room back of the platform, where he could hear. The room was dark, and in groping around for a seat, the brilliant pastor of the First Methodist Episcopal church fell into the baptistery. About ten minutes later he met the Temple pastor vainly trying to get into his own church. Briefly, in his own vivid way, the Methodist told what had happened: 'It's the first time I was ever in one of your baptisteries,' he said, 'and'—with decided emphasis—'it was dry! If it had been filled you'd have had me; but,' he shouted, 'I'm a Methodist yet!' Well, we are ready for you now. The baptistery is kept filled and the room is always open. And the janitor has orders, if he gets a bishop into it, to put on the lid and hold him till I get there." And the writer of these notes is pleased to remark that Dr. McIntyre might go under the water in the baptistery with intent and yet be a Methodist. And that is one of the nice features of Methodism and Congregationalism and Presbyterianism that the mode of baptism is left to the individual choice. Undoubtedly the day is coming when it will be thus in every church.

The Bystander.

In Cloverdale.

The Bystander made a flying trip to Cloverdale last week to attend the Sonoma Association. Nestled among the green hills it reminds one of old Fryeburg, Maine. But it has roses and orange blossoms and climate which the New England hamlets never enjoy. What fragrance on the air, what flowers, and vineyards and gardens! The Sonoma Association is not large, but in the ministerial constituency are some of our best men—Patterson of Petaluma, Rathbone of Santa Rosa, Cross of Sebastopol, Reid of Sonoma, Bissel of Green Valley, Cherington of Kenwood and Snider of Cloverdale. They are strong, splendid fellows and doing a good work.

Right over the ridge where the clover grows is a region where the wild oats spring up from a rich soil. Here is the old homestead, owned by Mr. McCrae, the David Harum of the region, whose big, warm heart is known far and wide for his hospitality. He gave the Bystander a taste of Sonoma chickens and of genuine California generosity.

The city may have some advantages, but this country does not afford more delightful pastorates than California, and Cloverdale will always be remembered by the Bystander as one of the most attractive he has seen. Mr. Snider is doing a good work. He is a good preacher and a successful pastor and his popularity grows with his work.

The Letters of a City Pastor.

Mr. Campbell of London has been telling some of the secrets of his daily mail. In the Congregationalist he has revealed some of the curiosities of his mail bag. He tells about threatening anonymous letters and the epistolary pranks of unknown cranks. The Bystander knows that every city pastor could write an article on the same subject and repeat Mr. Campbell's experiences. Perhaps the meanest coward is he who writes anonymously to a public man, who makes threats, uses vulgar and profane language and says things which come within the limits of violated law. A writer of anonymous letters is of all men the most cowardly—not dangerous, but annoying as a spider is annoying, or as a flea that escapes the irritated and tormented victim.

On the other hand letters which contain sane criticisms and sensible discussion of vital points, backed up with a signature, and letters bringing light and inspiration are not the least among the contributions to a pastor's power. The man who is afraid to sign his name to a paper is of the stuff that stabs in the dark, that shoots from ambush, and that is willing to sacrifice all that is manly, for all that is cowardly and mean.

Father Lawson.

The Rev. Francis Lawson was for some years pastor of the church in Guerneville. He is now doing supply work in Southern California and lives in Alhambra. In a recent note to the Bystander he made it plain that while the years are falling thick and fast upon him he still retains his interest in Northern California, still loves to preach and keep abreast of the religious times. He refuses to take off the harness and does good work for the gospel he has so faithfully preached for so many years.

Some men never quite cross the dead line until the last shot is fired. Mr. Lawson is one of them. May he be spared many years in the enjoyment of that peculiar ministry which only comes in the twilight of the evening when the stars of the eternal are beginning to twinkle through the deep blue of the present.

Dan and Moses.

Some time ago the Bystander enjoyed and exchange of opinion with Stuart Elliott about the Mosaic authorship of the Pentateuch. Incidentally in that discussion the Bystander pointed out that in Genesis xiv: 14 we read of the city of Dan, and that in Judges

xviii: 29 we are informed that this city did not receive its name until hundreds of years later. In explanation of these facts Mr. M. Eells of Twana, Wash., comes to the rescue and settles the matter to his satisfaction. He writes about a conversation he had with a half-breed who "referred" to the same facts, but he concluded that Moses never wrote any of Genesis, but that some person a few hundred years after Moses' time had written it."

The Bystander is not acquainted with Washington half-breeds, but this one appears to be far more sensible about the matter than Mr. Eells, who tries to spoil it all by tracing the half-breed's views back to Tom Paine. Mr. Eells decides that "neither Paine nor the Bystander may be correct in their conclusions. One thing is certain." Here we pause to remark that at last we have struck something unanswerably certain. What is it? "It is that the name Dan having been given to one of Abraham's great grandchildren was known as a name long before the time of Moses; and it is not certain that either the son of Jacob or a branch of the river Jordan (form Jor and Dan) was the first possessor of that name, but it may have been given to some place now unknown, long before the time of Abraham." "It may have been"—many things might have been. One other thing is certain, after all this meandering—viz.: that in Genesis we read of a city of Dan, in Judges that the name of that city was derived from the tribe of Dan, which makes it absolutely certain that Moses was dead a long time before the name was given by these Danites in honor of their father or the writer who made the record. One thing is certain—Mr. Eells has failed to show that Moses wrote an account of something which took place many years after he was dead.

Acorns From Three Oaks.

Aloha.

The Innings of the Browns.

This is how Rev. C. R. Brown, of Oakand, described a live meeting at Sorosis Social Hall in which he was the principal figure. We had been waiting long for his fine and famous lecture on the immortal Lincoln. He brought it to us the evening of Monday, May 9th, after finishing in the morning his lecture course at Stanford.

What can I say of it after the just praise others have given it? We expected much, and yet were more than satisfied. The full hour passed all too rapidly away. Wise words of wisdom, of patriotism and bringing around, as all a good pastor's speech ought, to true religion. It stayed in the heart, left a good taste in the mouth, like one of Beecher's best sermons; was enlivened by humor, too, to keep attention awake and to make it stick.

It was much the more impressive, too, because our brother was born in the South, from ancestry who fought on the Confederate side, and of stock which wept for "the lost cause." Happy is the community which gets this lecture for the Fourth of July or for Decoration Day, or at any time. We forgot to thank him. But the crowd acted thanks. Pastor Brown, of the Antioch Baptist church in San Jose, brought out a large delegation of his church, and they sang until our Brother Brown's eyes shone, and we knew he would give us the best he had. He did. Then the Baptist pastor thought, until he heard the Congregational pastor, that John Brown was the greatest friend his race ever had. He was converted to Lincoln's greatness without depreciating the hero of Harper's Ferry. He, too, was remembered and honored by the company for his esteemed daughter, who lives among us, showed the large company his pictures, his homes, his burial place, and the identical tools with which he made leather in his old Ohio home. It was a memorable evening. The crowd was charged with right excitement, real excitement to live worthily in a country which produces such truly great men. All the elegant cream our songful friends brought with them melted away with out quieting the excitement, and the Baptist debt melted away, too, for the collection and the coffee and the cream had a like useful purpose with the lecture. Come again, Bro. Brown. Sing again "A Song of the South," you rising freemen. Hail, hero of Harper's Ferry, and you, sainted Lincoln! You are shrined in the hearts which love our country's flag.

YOUNG MEN AND THE MINISTRY.

By Frank S. Forbes.

Why more young men do not enter the ministry is one of the questions in the air of discussion in these days. We hear it frequently stated that the brightest young men from our colleges do not enter the theological seminaries in such numbers as in former times. In Yale, for example, it is said that the number of graduates who enter the ministry has decreased thirty per cent during the last century. The Congregationalist has recently stated, in quoting from the figures of the Year Book, that our seven seminaries will graduate nine less this year than last. Not more than one-half of the number will graduate from all of our seminaries required to fill the places made vacant by the men who have passed out of our pulpits during the year. These figures being true, no one can doubt the words of the editorial referred to above, that "the disparity grows wider year by year between the number of ministers going forth fom our theological seminaries and the increase in the number of our churches." After visiting several of our colleges, Dr. Sidney Strong writes that he is "conscious of the fact that the young men in our colleges are slow to enter the ministry." While the appeal to social service is said to have found a ready response from the students in one of our Western colleges, "few were ready to step forward into the ministry." These statements represent a condition of things which the ministry and churches of this day must consider. If the best and brightest young men are not willing and ready to enter the Christian ministry today as in former days there must be some reason for it. A slight glance at the history of the pulpit in America will convince the reader that the influence of the preacher in the community is not now what it was during the first two centuries of our American life. There were then few openings for the young man of ability. The law and the ministry were the two chief professions for the college graduate. It is simply a historical fact that the flower of young manhood in those early days entered the ministry. There were conditions in those days which gave to the pulpit a power which it does not possess today. The early American preacher usually possessed the best and frequently the only library in the community. The preacher's study was the only school for higher education in the community where young men could prepare

for college. The preacher in those days of the union of church and state knew something about common law, and was often called upon for legal advice. He knew something about the medicinal properties of roots and minerals, and was sometimes called to minister to the bodies of the sick. It is plain to see that the man who possessed the books, who prepared the young men for college, who gave legal advice free, who healed the bodies as well as ministered to the souls of men, became a peculiar power in the community. Again those early preachers were prophets and statesmen. The conditions were such that they naturally and easily became the leaders in the political and social, as well as in the religious life of the times. The pulpit was the only power to arouse the public conscience and mould public sentiment. The young man of a century or two ago, in this country, who felt that he must serve God, and his fellowmen in the place of greatest influence, had in reality no other openings but the ministry or the law; and those who entered the ministry, like the prophets of the Old Testament, were also statesmen who touched life on every side. Today there are other voices and other sources of public influence in the land. Yet the pulpit is a mighty power for righteousness and should be made even greater, as it will be when more of the ablest young men from our colleges consecrate their lives to the sacred calling. The pulpit never called louder for young men of the true spirit than it does this very hour. But there are some reforms which need to be inaugurated before the most thoughtful young men in sufficient numbers will consecrate their lives to the ministry. This reform should begin in the duration of pastorates. Pastorates should be longer. Some one may ask what has the length of the pastorate to do with young men entering the ministry? It has much. Every young man desires to be a permanent citizen of some community. He is pleased to have his name on the voting list and the tax roll. He likes to be considered a "property owner." He wants his life to be permanently identified with the life of the community. It would be better if every pastor could own the home in which he lives. I once heard the argument that the pastor should not own his home urged on the ground that he might be looked upon as a "fixture in the community." Is not that the very thing needed? Will not the preacher who is a "fixture in the community" be likely to have a greater influence in the affairs of that community than one who is liable to pull up stakes and depart on a month's notice? It is conceded that the early preachers of America, and especially those in New England, were the chief men of influence in the communities in which they lived. They were also men of long pastorates, many of them spending their entire lives in one parish. Who can think of John Wise without thinking of Ipswich, where he was pastor for forty-five years, and where he sowed the seed of religious and civil liberty, which half a century later, blossomed into the Declaration of Independence? And who can think his influence would have been as great and lasting had he lived and labored in twenty different parishes in his life time? Those early preachers who spent a quarter or half of a century in one parish are too numerous to mention. It is sufficient to say that their lives are, and ever will be, associated with the history of the towns in which they lived. They were men of mighty influence because their lives were interwoven with all the public affairs in the community for a generation.

The short pastorate is the bane of the modern ministry in this country. The superintendent of Home Missions in one of the interior States made the statement recently, that the average pastorate in his State, of the Congregational ministers, is less than two years. Let us take, for examples, three States, representing the East, the Middle West, and the Pacific Coast, as reported in the Year Book of 1903.

According to that report thirty-one per cent of the churches in Massachusetts, forty-six per cent in Illinois, and forty-one per cent in California had changed pastors within the two years previous. In Massachusetts twelve per cent only of the churches report a pastorate of ten years or more; in Illinois only two and one-half per cent; in California only three and one-third per cent. Of these three large and representative states, only seven per cent of our Congregational churches show pastorates of ten years or more in length. It would be better were these figures and facts reversed. The short pastorate has done much to weaken the influence of the ministry, and thus lessen its attractions for the young men of this age. No young man of strong character and high ideals wishes to be a move-about. The lawyer, the doctor, the editor, and even the teacher, are considered as permanent citizens in the community; they own property, they fill places of public trust, they become familiar with all the interests of the town or city in which they live. No business, nor profession, could long succeed if the men at the head changed locations as often as the average pastor changes his location in these days. Is not the King's the most important of all business? Should not the men who have that business in charge consider its interests as sacredly as those who have this world's business in charge?

If the above figures signify anything they signify a restlessness on the part of the ministry, or the churches, and probably both. Things are in a decidedly unsettled state when the average pastorate is terminated in two years, or even five. A restless ministry encourages a restless church. When the members of a church get the idea that a dozen able preachers would consider a call to their pulpit the call of Providence, it is quite apt to create a spirit of unrest in that church. When a preacher gets the idea that his abilities are deserving of a larger field, or that the atmosphere of some other parish would be more conducive to his happiness, it tends to make his spirit restless. The churches should recognize the limitations of men. Pastors are human, and like other men, fall far short of the high ideals which men picture in their visions. And the ministry should realize that the preacher never lived whose abilities were too great for any field in which God placed him. This is called a restless age. If this be true, the Christian ministry in this country, with few exceptions, has caught the spirit of the age for all it stands.

The pastors of greatest influence in the early history of the churches in America were not only men of long pastorates, but in many cases the parishes were small country villages, or rural districts. In such parishes were produced the writings of Edwards, Bellamy, Emmons, and a score of others who spent their lives in such isolation as today would be considered a great sacrifice by most pastors, if they had to endure it more than two years. No man can covet a richer life and a greater influence than fell to the lot of those early prophets of the faith in New England, whose works still follow them. When the day comes that our Congregational ministry reverts to the custom of our fathers, with pas-

torates as permanent and long as were theirs; when the preacher can feel that he is a fixture in the community, as much as the physician and the lawyer; and the community can look upon him as one whose life interests are to be interwoven with those of other citizens in that community for an indefinite period; when he can become a property-holder, even on a small scale, and can stay long enough to identify himself with the social, political, material, as well as spiritual life of the town; and can be called upon, and expected to do his part in the civic life with other citizens, then, and not until then, will the pulpit regain its old-time influence in the community, and young men will seek the Christian ministry in sufficient numbers, because there they can best serve all the interests of the Master's kingdom.

Eastside church, Los Angeles.

KEEPING THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS.

Albert P. Shack.

From the Holy Word.

"Here are they that keep the commandments of God and the faith of Jesus." (Rev. xiv: 12.)

In Rev. xii: 17, it is said that the true people of the church are they "who keep the commandments of God and have the testimony of Jesus Christ": that is, those who make it their constant endeavor to keep the commandments, and who also have and hold to the faith—in their understandings and lives, and bear testimony to it when necessary, that Jesus Christ is living and is "alive for evermore," and that he gives them the life and power by which they keep the commandments.

II. What the Commandments Are Really.

The commandments of God are contained in the most summary form in the Ten Commandments as given through Moses from Mt. Sinai, and in the Two Great Commandments, the Golden Rule and the command to do good (see Luke vi: 35) as given to us by Jesus.

The Ten Commandments are negative laws—laws of self-denial, and the Two Great Commandments are positive laws of self-compulsion. The ten negative commandments beginning, "Thou shalt not" forbid us to will or intend or to do evil, while the positive commandments enjoin upon us to will or intend and to do good. Both the negative and positive commandments are necessary laws of life, and they are not arbitrary dicta imposed by despotic authority, and which might as well not be kept.

III. Why the Commandments Are Altogether to Be Kept.

If we allow ourselves to worship self, the world or pleasure, instead of God, we become internally idolaters. If we allow ourselves to take God's holy Name in vain, or to treat disrespectfully anything—as his Word—which truly pertains to him, we fall into the most dangerous condition of the spirit; if we disregard or dishonor the Sabbath, gradually the holiness goes out of our spirit, and we become profane; if we dishonor our father or mother, when we could honor them, we become despicable internally; if we kill or hate, commit impurity, or intend unchaste things, steal or intend dishonesty, lie or intend untruth, covet or desire other's possessions—in proportion as we do so, we remain or become hateful, impure, dishonest or crafty, untrue and lustful spirits. And unless we also try to do good and "love each other or one another," which Jesus said he gave us as his New Commandment, "as he had loved us," that is, with a love and respect for our souls, and a desire that they might be saved, we cannot come into the life of good, or become good spirits.

In a word, without obedience to the negative commandments, or a continual endeavor to refrain from the evils forbidden in them, natural evil life is present and active, and we would succumb to its enticements, and remain in it and increase in it; and if we do not try to obey the laws of positive good life, that life cannot enter our spirits and bodies from God, and take up its abode within us. Hence we would be lost to the influence and sphere and spirit of good and use. In brief, the negative commandments forbid us to remain or become evil spirits or satans and devils, and the positive commandments enjoin us to become good spirits or angels.

IV. What Has Abrogated the Lord's First Coming?

It was the ceremonial law which was abrogated by the Lord's first coming, and by his crucifixion and resurrection. The elements of it (after the rite of circumcision, which represented introduction into the church) principally consisted of burnt-offerings and sacrifices ("sacrifice," literally meaning a making or to make holy or sacred) of sheep and bullocks; and these were figures in symbol of those things which the people ought to have been doing with themselves. That is, they should have been offering themselves up as living sacrifices and burnt-offerings—or fiery or loving offerings—to the Spirit of God: in other words, it would have been right for them to become holy and to work in the world in their occupations and otherwise from holy and pure and good principles from him.

Since the Jewish people were not willing to do this, they were enjoined to picture it out in symbol until the time when the Lord himself would come as Christ. He would initiate the real sacrifice and burnt-offering which men really were required to make of themselves to God, and thus he would go before men and show them, as an example, how they should do it; and also, since the life of God comes to us through Christ forever after, he gives us the life and power wherewith we may follow him, and so actually do what those sacrifices and burnt-offerings showed in picture language that we should do.

We can see from Paul's and the apostles' conversations or disputes and a convention about that very matter, that they were in doubt about it. They thought that something was abrogated, but they did not at first know exactly what it was; and even in the sentence or judgment of James (see Acts xv: 1-31), who recommended to write to the Gentiles who were turned to God, that they should "abstain from pollutions of idols, from fornication, from things strangled and from blood," it is evident that they did not see quite clearly.

But the moral law, of which the Ten Commandments are the dictatorial form, never can be abrogated, because character and spirit are formed by obedience or compliance with it, that is, if these commandments are obeyed as the commands of God.

That figures and forms are on a lower plane than the life itself which they picture, and that they become unnecessary after the latter has supervened, may be illustrated by the feeling which every genuine and vigorous man in real life and effort experiences that an actor's occupation of depicting real life is on a distinctly lower plane than the actualities of life itself; and every true Christian feels that those who make religion consist of

mere prayer and rites, and who multiply forms and ceremonies, occupy an external and mechanical field compared to those who engage in more practical endeavor for the good of their own souls and those of others, together with a moderate amount of prayer and more simple and natural forms of worship.

However, in place of the two principal rites of the ceremonial church, circumcision and the sacrifice of the Passover, Jesus instituted the two sacraments of Baptism and the Holy Supper: the Baptism represents and properly seals the entrance of Christians into the church, and their receiving and applying, or being cleansed by, the truths of the Word represented by water; and the Holy Supper represents the Christian's acknowledgment that the Lord Jesus Christ is our life, and also feeding on him or receiving his life into or instead of our own, that it may transform it into holy or angelic life from him, which it does in proportion as we reject our own profane and selfish life.

V. What is the Faith of Jesus, and Why Necessary?

The faith of Jesus is the faith or belief that from the Lord Jesus Christ proceeds our life and power, from which we refrain from doing evil and actually do good. This faith is necessary for those who have the privilege of knowing concerning the Lord, because of what it actually effects in our spirits. This acknowledgment, coupled with doing or obedience to the commandments, opens the way for an ensures the action of the Lord's Spirit within our own action or refraining, and makes our action spiritual and virtually divine; that is, it fills the latter with the proceeding divine, analogously as the heat and light from the sun enters the tree, and as they enter our body and eye. It does not, however, fill it with the divine itself—like the fire in the sun; for this would burn our spirits up and blind our eyes, being divine or infinite and inmost Fatherly Love, and divine or infinite and inmost Truth.

There are three classes of persons who are concerned with this subject: first, those who are merely natural, who are determined to do as they please, without divine law and without Jesus. Second, those who desire or seek to save themselves by keeping the law and claiming merit. They are like the rich young man who said he had kept the commandments, but who had not the faith of Jesus. They are as we say moral: that is, they may be externally blameless, but they internally regard themselves as meritorious and deserving of reward; and they really worship themselves as gods, since they think they work from their own proper power. They have not, therefore, advanced beyond the natural realm. The third class are they who are with Jesus. They keep the commandments—not only externally, but from internal grounds—from the Word—because it is so commanded by God; and they try to believe, and finally they know, that they have not resisted evil or done good from their own proper power, for they feel that they could not have done it from that, or unless a power or force from the divine or the Spirit of Jesus had been circulating in their spirits to empower them. Hence "they keep the commandments, and keep or hold or have the faith of Jesus." These are the genuinely spiritual. Their righteousness is not only external but internal as well; and there is no idolatry of self in it or in them, for as the angel said to John, who was about to fall down and worship him, they "worship God" alone.

How to Keep the Commandments of God With the Faith of Jesus.

We keep the commandments as of ourselves as freely as if of our own power, but acknowledging—in the former part of our regeneration trying to acknowledge, and finally perceiving or clearly seeing—that all the time that we are keeping the commandments we are doing them as an infilled or permeated agent, fully furnished with divine elements from the Holy Spirit of Jesus, constituting an all-sufficient, active, living force flowing through us, to enable us to do them.

San Francisco.

WORK AMONG THE MORMONS.

[A paper read at the annual meeting of the Woman's Home Missionary Union of Southern California, by Mrs. Clarence T. Brown of San Diego, recently of Salt Lake City.]

The Christian workers in Utah have felt in the past deep regret that so little interest outside of the State has been taken in the Mormon question. They have no complaints to make now and are rejoicing that the subject is on the lips of all thinking Americans. It requires something startling to awaken men and women, but it has recently been done by the president of the Latter Day Saints, defiantly defending law-breaking by himself and his leaders in the church. The frank confession of President Smith that he and five of his apostles today practice polygamy and intend to continue it, does seem to create the kind of an interest desired in affairs in Utah.

The investigation has taken a wide sweep and the result will be at least educational to those who may read it.

In the tabernacle each Sunday afternoon, in the presence of many tourists, and intended for their enlightenment, the speakers declare that the Mormon Church is the victim of blind prejudice on the part of other denominations. The tourists oftentimes believe what these officers of the church say. When the visitor arrives in the city of Salt Lake he is met by a committee appointed by the church, and if desirous of information receives most flattering attention at their bureau, often driving over the city in their company, all the while receiving most erroneous impressions. Too often this tourist leaves the city, wondering if there is really any difference worth mentioning between Mormons and Gentiles. Not much wonder we were often asked why should we keep up struggling Christian day schools and spend so much in bringing teachers out to Utah.

After this people will know, perhaps, the need of Home Missionary work in Utah, and realize they needed to be educated as to the truths of the Mormon religion. The Gentiles who have heard the persecutions of the Mormon faith reiterated over and over again, welcome most gladly the present investigation, and feel certain if the United States Senate continues along the broad lines mapped out that the American people and even the entire world, will find out what Mormonism really is, and how much credence they can give to what is said by the Mormon officials in Salt Lake City. In the future they will hardly pose as victims of prejudice. The church does ostensibly obey the laws of the United States, but secretly the very teachers and officers of the Mormon faith dishonor and violate them every day of their lives. The ministers of Utah have spared no pains to expose the dangers of fast spreading Mormonism,

but remarkably well have they been aided by President Smith coming to the witness stand in Washington.

I again say we should rejoice that the case is being tried so thoroughly before the American people and may the immorality in Utah under the guise of revelation be ended by the voice of that court. We may reasonably hope that in spite of the tight reign held on the young people of the dominant church, this exposure of the rottenness of the code of religion and morals of this Mormon faith will prevent them from becoming such bigots as their elders.

The ministers of Utah, with the added forces of some of the best Gentiles there, have pushed this fight. They started the campaign against Roberts, who boasts of two pairs of twins since statehood, and whose bold testimony is being printed in the papers of today. Now they are pushing this trial before the Senate, trying to show the nation the danger of having her laws made by an apostle of a church which practices and defends polygamy.

Mr. Smoot is not a polygamist, but he stands for its doctrine and the Christian people of Utah know that if an apostle can hold a seat in the Senate, the interests of the Mormon Church will be well guarded. Before statehood in 1896, Utah made a pledge that no church influence would be permitted in political and civil affairs. Statehood was granted, and ever since the Mormon Church has governed the votes of its members and a consent of the high officials of the church must be gained before any of its men can be candidates for office. Moses Thatcher lost the apostleship from his ideas of political freedom and also discovered all the votes of the church, which can carry any election, were turned against him—as they state it: "It was the will of the Lord "that another candidate should be chosen. Mr. Thatcher was compelled to recant and bow submissively.

The control of politics is fast becoming a matter of vital interest in other states besides Utah. Large colonies are sent to these neighboring states, and situations there in time may savor of Mormon influence. There are six flourishing Mormon colonies in Mexico and polygamy practiced. Mormon influence in the Idaho legislature has recently defeated a bill prohibiting polygamy in that state. New Mexico, Arizona, Wyoming and California may later feel this spreading control of politics. May the church be obliged to raise its code of morals; for duplicity has been practiced long enough.

For business and less powerful reasons Gentiles have slept over these facts, until the very courts are now under Mormon control, at least ruled in such a way that a polygamist is rarely convicted. Andrew Jensen, assistant historian of the church admitted that if Mormons turned informers against polygamists, they would be odious to the church.

President Smith boasted, "No one interferes with me." Heber J. Grant, who claims frequent revelations, easily fled from justice and with his favorite wife has charge of missionary work in Great Britain. Governor Wells recently appointed him to represent Utah at the first International Congress on School Hygiene in Nuremburg.

The question will soon be decided whether such men as these be recognized as citizens or criminals. City politics are fast getting into Mormon hands. City schools the same. More Mormon teachers are employed, high positions formerly held by finely trained educators are now filled by Mormons, often with most superficial training.

The situation is becoming a grave one. The fear is they will again attempt to do away with the high school, as the church urges its members to send their children to the many church schools where the book of Mormon is taught. A revival of the old Liberal party is proposed and may become necessary to guard city affairs and public schools, which the Gentile church schools have made possible.

While the people, the Protestants, you might term them, are working and praying that the present investigation may be thorough, the Mormons are using all means to stop it. Their financial leaders are informing Eastern merchants that their business relations demand help in influencing their representatives in Congress to stand by the Mormons.

It remains to be seen whether Eastern opinion can be bought and the shame of an evil practice hushed. The story in its truth has been told in Washington and may the searchlight of heaven remain on it until the poisonous dross in the Mormon church disappears. This church is made up of most material conceptions, and unless polygamy, the most abominable belief, is rooted out, most dangerous sensualism will be the outcome. Sensualism in religion for seventy-four years tells its sad story today in Utah. In the outlying districts there is a low standard of morality.

Many young people recently listened to Angus M. Cannon, who is the spiritual head of the Salt Lake State of 50,000 people, utter these blasphemous words: "When I was out there in the penitentiary for polygamous cohabitation, imprisonment for the testimony of Jesus, and testifying to the teaching of God, I wrote to the mothers of my children to teach them obedience to the will of God." Brigham Roberts, who was in this same prison for having two wives, and came out and took a third, said: "I see the finger of God in taking this means of putting the truth before the whole world." He is the man who said: "Modern Christians must either learn to tolerate polygamy or give up forever the glorious hope of resting in Abraham's bosom." Susie Young Gates told the young women and men three years since: "Girls do not forget polygamy; you can't practice it now, but keep it alive in your hearts; there are four girls to every boy in Utah." Fourteen hundred people two weeks since, at a Salt Lake Conference, listened to a man who lives in polygamy, having three wives, say these words in the opening prayer: "We thank God for the way President Smith defended the principles of the faith while in Washington." The president, in his address, urged the Saints to do as they believed, follow the laws of righteousness and truth.

Apostle Lyman, next in line for president, and a rank polygamist, spoke in favor of multiplying and replenishing the earth, adding: "All saints know that when President Smith speaks God speaks through him and the Lord makes no mistakes."

The most marked fact in this conference was the marshalling of the young and best men to the front, creating four new stakes and placing them as leaders. We read of one encouraging thing, namely, one element insisted on no new polygamous marriages. This, I think, would not have been true had no Christian work ever been done in Utah. In the speeches of these new leaders, the note of loyalty and support of the faith and the authorities is continually sounded. A grandson of Brigham Young said: "I esteem it an honor to be as-

sociated with this people, despised and misunderstood though they are." Another new officer said: "If any person has any idea that the young men are not following in the footsteps of their parents, they are not acquainted with the young men of Zion." One said from Mexico: "We have 3,700 Mormons and live in peace." Dr. Young, who fled from his house years ago, while a constable, awaited his good-bye to a sick wife, and is said to believe firmly in polygamy still, said: "We are persecuted by so-called devout people, just as Christ was by devout Jews." Another said: "God will care for us, we do not try to prune the gospel to please the adversary."

You have doubtless all noticed that the entire body of officers of the Mormon church was sustained and lauded, with not a censure.

President Smith, with great dignity, issued again the manifesto, but never once referred to those now living in polygamy. They bravely go on living in polygamy. They told the Senate they would do so. If this Senate allows Smoot to keep his seat and does not now stop this polygamous living together, the Mormon church will have gained in the trial and they will feel they have license to do as they please.

After hearing of the present conditions in Utah, you will be more interested in the work of Congregationalists there. We have ten churches and Sunday-schools, six day schools and two academies, twenty teachers, many of whom are highly fitted for the work. Gordon Academy is in Salt Lake City, with an excellent principal, Rev. B. M. Hogan, teachers of high standing, and the school is growing. Proctor Academy in Provo numbers 300, many of whom are Mormons, and is increasing rapidly in spite of Provo being the seat of Brigham Young Academy, with its 1,000 pupils. Its principal, Rev. S. H. Goodwin, most successfully works along the only line that tells, Christian influence and education.

Phillips church of Salt Lake, in a Mormon district, and under the leadership of Rev. P. A. Simpkin, a most earnest and enthusiastic worker, is doing well. Park City, Robinson, mining centers, have churches. Ogden has a strong church, full of life. A new work and school are being started by our beloved Dr. Kingsbury in Vernal, a garden spot off in the mountains, and it needs it much. Bountiful has a Sunday-school and day school, taught by a most faithful and worn worker. Heber, a densely Mormon settlement, has two teachers, doing all they can. Lehi has another school, whose teacher, with her energy and labor, would interest you also.

The first of my paper shows you what peculiar problems the missionary in Utah confronts, but you have yet to hear what the Mormon child is taught: "God is a being of body, parts and passions." "God is a perfect man." "As man is God was." Baptism for the dead. The missionary has a stony ground to plant in. He wakes up in his new field to see "Mormonism deifies man by humanizing God." The worker is isolated and should be backed by zealous, warm-hearted men and women, who give the money which sends him. God's plan is Christian affiliation. The seed you send must be alive to take root. How much more rapidly the world would be evangelized with heartier co-operation on the part of those at home who send the gospel and those who go to carry it. Grand missionary work results from strong co-operation. The Home Missionary Society and the Educational Society co-operate in Utah with marked success. This unity is shown in such instances as Provo's fine work, Lehi and others. Had I time I would tell you of the great work of these societies as exemplified in the First Congregational church of Salt Lake. This church, which has been such a large factor in the religious and educational work of the state and city was founded by the Home Missionary Society, and for a few years supported by it.

Congregationalists should be proud of their societies and take deeper interest in their workers. These mission workers are many of them highly fitted for their work. They have so little to attract young people. They need much—libraries, carpets, games, supplies of all sorts. The children are accustomed to their "Primaries," "Mutual Improvement Societies," dances and rolicking entertainments. Education and religion have to work too slowly . The individual changes only as education and religion get hold of him." In Utah there are shining examples of this.

Although the changes are slow, the Christian preachers and teachers have accomplished much, and this argues most powerfully for the gospel and education.

Christian Endeavor Service.

REV. HERBERT N. BEVIS

May 29.

Topic: What Christian Endeavor is Doing in Foreign Lands. Luke 1: 49-55.

The songs of the New Testament like those of the Old and in an important sense, like those of all nations and peoples, often express the noblest and truest ideals. That was not an idle notion of a great one that were he permitted to write the ballads of a people he cared not who might make their laws, for songs embody sentiments and sentiment is well nigh omnipotent in moving men.

Among the songs of Holy Scripture the Magnificat is one of the loftiest and most devotional in spirit. It is well suited to express the ideals of young Christians in their efforts to evangelize non-Christian peoples, as it breathes the very heart of the gospel. Christian Endeavorers in mission lands, as all mission workers in every stage of life, are endeavoring to magnify God, to teach others to rejoice in the Savior, to exalt the holiness and mercy of Jehovah, to persuade them to lean upon his strength, to be humble in spirit, to abound in deeds of kindness and to praise God in psalms and hymns and spiritual songs, making melody in the heart toward him ever.

It is not the least of the achievements of this strong movement for Christ and his church among the young that it has like Paul turned to the Gentiles—that it is crossing oceans and pre-empting the young among all nations for the Christian faith. It is inspiring to read and to hear of societies formed in China, India, Ceylon, Japan, Africa, to say nothing of darker Europe and South America and our own Hawaii and Philippine Islands. To hear of great conventions in these countries singing the same songs, listening to the same addresses, saluting President Clark after the same Chautauqua fashion and repeating the same Mizpah benediction at the close. Christian Endeavor must be reckoned with now in all the statistics of missionary activity and is entitled to honorable recognition for its particular missionary zeal.

For want of more original information at hand we

quote from a manual the following facts of special Christian Endeavor effort in foreign fields:

"In India there is an Endeavor Society of blind children who cultivate beds of flowers and carry the beautiful products to the hospitals. Many Hindu Endeavorers go out two by two holding gospel meetings in the surrounding villages.

"In Japan there is an Endeavor society in one of the important telegraph stations, made up entirely of operatives. The Japanese Endeavorers carry on a good-sized monthly paper, well edited and printed in their language.

"One Chinese Endeavorer, forced by his relatives to approach an idol shrine and take incense with him turned his back upon the idol and preached Christ.

"In the early days of the Endeavor Society in Ceylon, the Endeavorers marked certain cocoanut trees, whose fruit should be entirely devoted to the Lord.

"In West Africa there is a society, many of whose members must swim a river before they can reach the meeting place. Two hundred of the best Endeavorers of Africa have volunteered for missionary work and are in training for it."

We read that there is a society in Portugal that took up the task of cleansing the slums of a city and made good progress at it. When a plague broke out in Hanadan, Persia, and the Jews and the Moslems fled some brave Christian Endeavorers stood at the post of duty and service and relieved the afflicted ones. And in Turkey, though they dare not wear the badge or sign the pledge because of government restrictions, yet they are loyal to their principles even there.

Thus the leaven is spreading and the mustard tree reaching its branches far and wide.

There is ample room for Christian Endeavor zeal in missions without either infringing on others territory or interference with other legitimate work in the societies. The monthly missionary prayer-meeting may be made powerfully stimulating to the members in this regard. The visit of a student volunteer when such an one is within reach will give the personal touch and the personal enthusiasm that cannot so well be secured otherwise. Many a missionary has been discovered and started in training in this way.

The semi-dependent Mission Band, with parlor meetings, and the Mission Study Class, are valuable auxiliaries. Such work as this is being done constantly throughout our land and it may be extended indefinitely. When properly organized and conducted a Mission Study Circle can be made as interesting as a club, indeed it can be called a club if desired (though for one we do not see that there is anything particularly attractive or esthetic or euphoneous in the word club), still it is in the air now and its use is harmless, and when so organized it will be far more profitable than the average club. The world is a solidarity now—swift ships and fast trains and electric wires and air has achieved the unity of the race whether the theory is accepted or not, and so to be faithful to our kin we must needs to be missionaries for far distant as well as nearer fields.

The young need the training to take the place of the generation passing away. The fathers are falling on sleep. The fields are white unto the harvest. Laborers are needed. The Master said, "Go ye into all the world and preach the gospel unto every creature," and again, "Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," and he has given us the assurance that he will be with his workers not only till the going down of the sun, but until the end of the world.

SPARKS FROM THE ANVIL.

By Dr. Johns D. Parker.

The inspired penman affirms that "they that say such things declare plainly that they seek a country." It is evident to spiritual people that a man can be a citizen of two worlds at the same time—of the spiritual world and of the natural world. Before a thoughtful man goes to a distant country, he studies the country from books and maps written and made by those who have lived in the country to which he desires to go. In this sense Christ says "the kingdom of heaven is within you." Christ never said that a man living in this world is in heaven. A man can be a citizen of two worlds at the same time; but it is not true that he is in both worlds at once. Philosophy teaches that the soul as well as the body is always related to time and space. This is plainly inferred by the Savior's appearance after the resurrection. After Jesus was metamorphosed, he told the holy women who had been at the sepulchre that he was going to Galilee and there his disciples should see him. The beloved disciple tells us that Jesus showed himself at the Sea of Tiberias, for he says Jesus "stood on the shore," when they cast the net on the right side of the ship and made a miraculous draught of fishes. When they were come to land they saw a fire and fish laid thereon and bread. Christ told the thief on the cross, "Today thou shalt be with me in Paradise, and he ascended to heaven from the Mount of Olives. When a recent preacher said, "All the hell there is is in a man," he made an affirmation that is not warranted by the scriptures. Even the devils recognized pain hereafter when they said to Christ: "Art thou come to torment us before our time?" Some men seem to have something of the evil world in them in this world, but no one can truthfully say that before leaving this world a man is in Gehenna. It is a sad thought, but Christ says these shall go away into everlasting punishment. The word translated "punishment" is derived from a word in Greek which signifies to chastize, to punish, to torment. Heaven or Hell in a certain sense may be said to be in a man in this world; but men will never be in Heaven or Hell until they get there.

* * *

An aged Christian was asked whether he sympathized with Japan or Russia in the present war. He replied that his sympathies were with Japan. He said he sympathized more with a nation coming out of barbarism than with a nation going back into barbarism. A man who thinks right thoughts and is bold enough to express his thoughts in Russia is in danger of being arrested. When Russia is conquered by Japan she will be curtailed in her high handed aggressiveness, and made to know that there is a God in heaven.

* * *

Veteran missionaries in China say that the Catholics in that country are the strongest opponents of the spread of true Christianity in heathen lands. A chaplain in the regular army stationed in an army post in Texas says the Catholic priest in a neighboring city was accustomed to come to the fort occasionally to forgive the sins of the soldiers. This priest was accustomed to frequent the saloon and sometimes he would lie drunk in the saloon all night and then he would

celebrate mass in the morning. This was most too much much for the sensibilities of the soldiers.

* * *

It is believed that when Japan has conquered Russia she will be fully awake to the progress of civilization. Her forty-seven millions of people will see that the nation was saved from humiliation and possibly destruction by means of modern arms. Her idols are falling and there is a mighty leavening influence in her one hundred thousand native Christians.

A FEW WORDS FROM A MOUNTAIN MISSIONARY.

In reading recently the misfortunes of a missionary in the mountains, the thought came, why shouldn't every missionary write an account of his trials and tribulations. It would prove such a fruitful subject, so edifying to your many readers, so inspiring, so conducive to spirituality. Wouldn't it be more desirable for a missionary to spend his time preparing such interesting and instructive food for his flock that they shall have no desire for dances? A former pastor of this same little church provided a greater attraction than the dance by organizing a reading club, using such books as "Black Rock," "Sky Pilot," and others equally interesting. Another pastor, long ago, when this church was struggling for an existence, who insisted in standing for principles of right and justice, had his house burned, and at a time when there was severe illness in the family, yet he never complained, and still remembers the little flock with kindness and love.

This mountain missionary isn't the first one to ring the bell or sweep the church, or whose salary has failed to materialize, even in this little church, as I feel happy and honored to number several of his predecessors among my personal friends. What business has a missionary to de discouraged; he may be disappointed, but discouraged—never! The dear Lord himself has no use for a discouraged man.

It is related that once on a time, Satan called his followers together to decide what could be done to prevent a certain preacher from accomplishing so much. One said, I will tempt him with riches; another, I will afflict his family; but it was decided none of these would have the desired effect. Finally, one much older and more experienced slowly arose and announced: I will discourage his soul, and the meeting broke up with great glee.

Has Satan been holding another meeting?

A Mountain Missionary.

SONOMA ASSOCIATION.

Representatives from nine churches were present at Cloverdale last week in attendance upon the Sonoma County Association. Reports of churches showed much effective work being done. The entire program was in consideration of missionary work, the following topics being considered: "What Is Missionary Work?" Rev. L. D. Rathbone; "Missionary Work Among a Cannibal People," Mrs. Rose B. Thurber; "Christian Endeavor as a Missionary Force," Rev. Francis W. Reid; "Jesus and the Apostles Were Missionaries," Mr. C. E. Wingate; "Christian Work in China," Rev. F. A. Bissell; "Robert College," Rev. W. H. Cross; "The Missionary Following the Lewis and Clark Trail," Rev. L. D. Rathbone; "The Leavening of a Nation," Rev. R. B. Cherington; "The Early Missionaries of California," Rev. S. C. Patterson. Valuable addresses were given by Rev. William Rader and Rev. J. K. Harrison, setting forth the important part the missionary has taken in the development of the United States. The next session will be held with the Petaluma church in November. Rev. S. C. Patterson was elected delegate from the Association to the National Council. F. W. R.

Oregon Letter

By George H. Hines.

On the 11th inst., a council was held at Pine Grove, Hood River Valley, to organize the new Congregational church recently organized at that point through the faithful work of Rev. J. L. Hershner, pastor of the Riverside Congregational church, Hood River. The churches taking part in the council were as follows: Riverside, Hood River, by Pastor Hershner, and Deacon Hays, delegate; White Salmon, Wash., by Rev. S. C. Garrison, pastor; The Dalles church, by Rev. D. V. Paling, pastor; First church, Portland, by Rev. E. L. House, pastor, and Mrs. F. Eggert, delegate. Other members of the council were: Superintendent Clapp, of the C. H. M. S., and Superintendent Smith, of the C. S. S. and P. S., and Rev. D. J. Treiber. Rev. H. N. Smith was elected moderator and Rev. Mr. Garrison, scribe. The usual formalities of examining the method of organization, the statement of belief, etc., were entered into and passed upon as wholly satisfactory, and the church voted into the fellowship of the Portland Association. Three new members were received on confession of faith, after which the Holy Communion was observed, Rev. D. V. Paling and Rev. E. L. House presiding. A social season followed, during which supper was served. In the evening, after a devotional hour, led by Rev. D. J. Treiber, the right hand of fellowship was given by Superintendent Clapp; charge to church, by Rev. Mr. Garrison; charge to people, by Superintendent Smith; recognition sermon, by Rev. E. L. House, and benediction by Pastor Hershner. The services throughout were largely attended.

The Pine Grove Congregational church is located in one of the most important rural districts in Hood River valley, in which may be found many successful as well as wealthy fruit growers, a goodly number of whom have cast their lot with this church and will give it their most cordial support.

On Tuesday last, 11th inst., Mr. Frederick Andrews Walpole died at Santa Barbara, California, aged 43 years, 3 months and 24 days. His mother, a brother and a sister are members of the First church of this city. His father is a member of the Unitarian church of this city and the son was a member of the same during his lifetime. The family came to Oregon from Chicago nearly twenty yars ago, and at once became identified with church activities, the father at that time, and for many years previous, being a Congregationalist. Frederick was an artist by temperament and profession, and for a number of years made a special study of plant life. He excelled to such an extent in this direction that at length he was discovered in this remote corner by authorities in Washington, and a little more than seven years ago was called hence in the capacity of a botanical illustrator. After other important work, he was sent back to this coast, and for five years was engaged in making field studies in Alaska, Oregon and Washington. At the time of his death he was at work on the flora and grasses of Southern California. In the perfection of

detail and coloring of flowers he had no superior, creating at once masterly characterizations and beautiful works of art. He was in the prime of his power, and the department of public service in which he was engaged suffers an almost irreparable loss. His character was one of great earnestness and consecrated purpose ; rich in resources, strong in affections, and deeply concerned in all themes of social well being.

That "death loves a shining mark," was sadly exemplified the past week by the passing away of Miss Rowena Pratt, on the 9th inst., at Berkeley, Cal., where she was taking care of a diphtheria case in the capacity of a trained nurse, at the early age of 26 years. She was a member of the First church of this city for a number of years. She leaves a mother and several brothers and sisters to mourn her loss.

Miss Elizabeth Theresa Boise, an Oregon pioneer woman of 1853, died in Salem on the 12th inst. She was born at Blandford, Mass., in 1826, reared in a Congrgational family and was a consistent and faithful worker of the church of her choice up to the time of her death. Her life-work was that of teaching. She came to Oregon in 1853 to begin that vocation in Oregon in connection with the Portland Academy and Female Seminary, an incorporated institution under Methodist supervision, remaining a number of years. Many of the principal middle-aged business men of the Oregon of to-day, particularly those now living in Portland, felt most strongly the moulding power of her excellent influence while she was in that institution. After severing her connection with that she taught in the public schools in Salem, Dallas, Eugene, and numerous other towns, and everywhere she was the "beloved teacher."

Portland, May 15, 1904.

CHRONICLE AND COMMENT.

The tribal relations of the Indians of Indian Territory (about 400,000) will be terminated March 4, 1906. After that date the Indians of the five civilized tribes will be on the same footing as other citizens of the territory.

At a jubilee of the Foundry Methodist church, Washington, D. C., Secretary of the Treasury Shaw declared: "The only place on this earth where the Bible is taught is in the Sunday-school." He further called attention to the fact that much of the "unhoused Christianity" found in business and political circles, had its origin in the Sunday-school class of boys.

The New York Independent discusses editorially, "Fasting as a Religious Exercise." After dealing with the psychological and physiological phases of the subject, the conclusion is reached that "we habitually eat too much, and the church, not able to stop altogether the abuse of the appetite, checks it on certain days; as in times of constant warfare the church interposed its "Truce of God."

The present ecclesiastical reforms instituted by the French and Italian governments are perhaps difficult to comprehend by citizens of a country whose officials find their time fully occupied with civic and political affairs. However, the recent spectacle of the leaders of the Mormon church on examination before Government officials at Washington, may lead some to wonder to what extent, after all, it is possible to consider separately the interests of church and state.

It is a serious question among the great missionary boards of America as to the prospects of Protestant missions in lands yet to be brought under Russian control. While Russia allows Protestant churches equal rights with other forms of recognized religion, yet the government is not friendly to Protestantism, and complicated legal restrictions make it possible for officials to hinder the work seriously if they are so inclined.

Harvard has instituted a "School for Social Workers," co-ordinate with the Law School and Medical School. The course occupies one year and the aim is to supply trained workers for reformatories, prisons, asylums, public and private charity organizations, the institutional work of churches, college settlements, and the like. This is the first formal recognition by an institution of learning, of organized charity as a science and charity work as a profession.

The renewal of race prejudice in Kentucky menaces the welfare of Berea College and the trustees of that institution have taken action to test the constitutionality of a bill which passed the Legislature on the 12th day of March, forbidding the "maintaining or operating of any college, school, or institution where persons of both the white and negro races are received as pupils for instruction." The bill was introduced by a representative from what is called the "bloody county" of Kentucky.

Recent statistics chronicle the rapid extinction of the native Hawaiians, due both to their lack of vitality and to their absorption by other races. Of these the leading types are Caucasian Hawaiian and the Chinese Hawaiian, the latter being recognized by all observers as the best race both physically and mentally. The effect upon the promulgation of Christianity in the Islands should be salutory, as the mixed traditions will prove less formidable than the unadulterated national religions.

CHURCH NEWS.

Buena Park.—Of special interest is the marriage of Miss Jennie Johnson, of Buena Park, and Rev. Herbert E. Hays, of San Francisco, which took place at 2:30 o'clock, May 11th, in the Congregational church of this place. Rev. O. L. Corbin, pastor, performed the ceremony in the presence of a large number of friends and relatives. Floral decorations for the event were elaborate and arranged with artistic taste. The bridal couple stood under a large wedding bell of orange blossoms. Mr. G. L. Johnson, a brother, gave the bride away. Both Miss Johnson and Mr. Hays are very popular here, he having been a former pastor of this church and has recently accepted a unanimous call to the Westminster Presbyterian church of San Francisco. Miss Johnson is an accomplished musician, having been the very faithful and efficient organist for the past nine years, a teacher in the Sunday-school, and an active worker in the Christian Endeavor Society, always ready to help in any good cause. She is well fitted for the place she has been called to fill, and the good wishes of their many friends follow them to their new home and field of labor.

Next Monday the different ministerial associations of San Francisco will have a union meeting in the Y. M. C. A. Auditorium. Addresses will be given by the Rev. Dr. P. A. Baker of Washington, D. C., general superintendent of the Anti-Saloon League, and by Judge W. H. Anderson of Chicago, who is superintendent of the work in Illinois. The meeting will be at 11 a. m.

Good Health to the Children

Children especially are fond of dainties, and the housekeeper must look carefully to their food.

As good cake can be made only with good eggs, so also a cake that is healthful as well as dainty must be raised with a pure and perfect baking powder.

Royal Baking Powder is indispensable in the preparation of the highest quality of food. It imparts that peculiar lightness, sweetness and flavor noticed in the finest cake, biscuit, doughnuts, crusts, etc., and what is more important, renders the food wholesome and agreeable to young and old.

ROYAL BAKING POWDER CO., NEW YORK.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson IX. May 29th

The Passover. Matt. xxiv: 17-30.

Golden Text: For even Christ, our passover, is sacrificed for us (I Cor. v: 7).

DAILY HOME READINGS.

M. The Passover (Matt. xxvi: 17-30).
T. Institution of the feast (Exod. xii: 21-28).
W. The preparation (Luke xii: 1-13).
T. Bread of Life (John vi: 47-58).
F. Reconciliation (Rom. v: 1-11).
S. A perfect sacrifice (Heb. ix: 11-15).
S. In remembrance (I Cor. xi: 20-28).

INTRODUCTORY.

The Passover was the great event in the religious life of the Hebrew nation. It brought the Jews from the ends of the earth. In Jerusalem the countless thousands of pilgrims gave thanks to God for his merciful deliverance in the centuries past, and in humbleness of heart offered up their yearly sacrifices. Christ would join his countrymen in this commemorative rite. It is significant that the only time he formally, as the head of his company of followers, made a sacrifice, was in connection with this great institution, so symbolical in many ways of his own sacrifice upon the cross. The lamb eaten that night with bitter herbs was typical of the Lamb of God who should take away the sins of the whole world.

EXPOSITORY.

Vs. 17-20.—On Thursday of Passover week all the leaven was removed from the houses. This was done with scrupulous care. The paschal lambs were also slain on that day. In the evening the sacred feast would be in readiness. All the people of Jerusalem were hospitable to the pilgrims come for this memorable occasion. But a teacher would be specially favored. It is therefore to be inferred that Christ would not be embarrassed for want of a place to eat the Passover supper. But he had special reasons for making his own plans. Peter and John were entrusted with the duty of selecting the place, which is supposed to have been the home of Mark's father. They were also to secure the lamb and the other things not usually provided by the master of the house.

Vs. 21-23.—John, the beloved disciple, sat next to Christ at the table, while Judas was somewhat removed. No sooner had they all taken their places than Christ tells them solemnly that for a long time he has desired to eat the Passover supper with them. But a fresh outbreak of strife marred the feast. They were still quarreling about who should be greatest in the coming kingdom. Instead of rebuking them as on the former occasion, Jesus took water and a towel and washed the disciples' feet. Then came the announcement that one of them should betray him. Each asked the question, "Is it I?" in such a way as to indicate a moral possibility of such a monstrous crime. They all loved their Lord, but were not yet upon the heights of moral safety. Only one of them was really bad enough to betray him. Judas was somewhat slow in asking the question, just what we would expect in one who was guilty. What terrible thoughts came to Judas as Christ told them all plainly who the traitor was can only be conjectured. While he completed his negotiations for the sale of his Lord, yet the remorse he began to suffer was truly great, and ended only with his death by suicide.

Vs. 26-30.—The paschal supper of the Jews becomes the Lord's Supper of the Christians. There has ever been a spirited discussion as to whether the Lord's Supper was instituted during the progress of the Passover supper or at its close.

SUGGESTIVE.

1. There is no more hideous crime than the betrayal of a friend. Christ has ever been wounded by his supposed friends.
2. Christ's death was a fulfillment of prophecy, but that fact does not lessen the degree of crime on the part of those who caused it.
3. The Lord's Supper is both symbolic and memorial.
4. A heavenly communion is foretokened.

Man's Receptivity.

This mysterious bundle of forces called man, moving through society, exhaling blessings or blightings, gets its meaning from the capacity of others to receive its influences. Man is not so wonderful in his power to mold other lives, as in his readiness to be molded. Steel to hold, he is wax to take. The Daguerrean plate and the Aeolian harp do but meagerly interpret his receptivity. Therefore, some philosophers think character is but the sum total of those many-shaped influences called climate, food, friends, books, industries. As a lump of clay is lifted to the wheel by the potter's hand, and under gentle pressure takes on the lines of a beautiful cup or vase, so man sets forth a mere mass of mind; soon, under the gentle touch of love, hope, ambition, he stands forth in the aspect of a Cromwell, a Milton or a Lincoln.—Hillis.

Would You Think It?

Would you think it possible that you could be disappointed in the face of a woman whose shapely shoulders, and beautiful hair suggest womanly perfection and beauty? Such disappointment comes not seldom when the face turned to you shows disfiguring blotches and blemishes. In general the cause of these eruptions is impure blood.

Dr. Pierce's Golden Medical Discovery purifies the blood, and removes the corrupt accumulations which cause disease. When the blood is cleansed, pimples, tetter, salt-rheum, boils, sores, and other results of impure blood, are perfectly and permanently cured.

"For three years I suffered with that dreaded disease eczema," writes Mrs. J. Koepp, of Herman, Oregon. "I was told to try Dr. Pierce's Golden Medical Discovery, which I did, and after I had taken fourteen bottles I was permanently cured. It has been a year since I stopped taking your medicine and it has never appeared since. I think your medicine a wonderful cure and hope others suffering as I did, will take it and be relieved of their suffering."

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Support the Weak.

The world is full of weak ones. The Bible has not commanded us to despise the weak, to crush the weak, to neglect the weak, but to support the weak. "We that are strong ought to bear the infirmities of the weak." Christ bore our infirmities. Like him we should be burden-bearers. But how can we support the weak so long as we have no strength of our own? How can we support the weak while we walk in doubt and fear? Before we can support the weak we must become strong. This is a duty. "Be strong," is a command as binding as the law of the Sabbath.

Life is a mirror; if you frown at it, it frowns back; if you smile, it returns the greeting.—Thackeray.

Blessedness.

This blessedness, of which we get glimpses in hours of intimacy with trusted human friends, and which every one who has experienced it knows to be as far above mere pleasure unshared, or happiness unreflected in the sympathy of those we love, as the heavens are higher than the earth—this the devout man finds in communion and fellowship with God. This high and precious blessedness, to be sure, does not fall into the lap of the spiritually indolent. To get it, one must exercise much of that union of appreciation and appropriation which Jesus calls faith, and which we express in prayer. To retain it, one must make his communion with God solid and real by faithful and, if need be, sacrificial doing of God's righteous will. To increase it year by year, one must co-operate with others in common efforts for social and spiritual ends.—President William De Witt Hyde in "Jesus' Way."

The Lord Jesus is the elder brother in this family, and we Christians are all ordained to be conformed to the image of the elder brother. If you do not see the likeness to Christ in your fellow-Christians the trouble may be in the dullness of your vision. You must get more of the Spirit of God as a medium through which the Spirit may shine upon the eyes of your understanding.—L.

We must conclude that this is true when we remember that it was not by chance that we were placed in the world. The Lord could have placed us in the very position that we would choose for ourselves if he had seen fit to do so. But "knowing our frame," he knew where we were most needed.

If the devil should lose his tail, where would he go to get a new one?

Ans.—To the saloon, for that is where they retail bad spirits.

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Prayer as a Working Force.

"Too busy to pray!" You might as well say "Too busy to live." Prayer is not lost time. It is living itself. It is that without which no time is saved, but all time is lost. It conserves time making it valuable and effective. Jesus prayed before he worked, and so got strength for his work; he prayed after he worked and thus made his labors effective and enduring. Like him, we should pray before we act and so get counsel and strength from God; and we should offer prayer after we act and get the blessing of God upon what we have done. Otherwise we shall labor in vain and shall fail. We should do this no matter how busy we are. We should do this because we are busy. Remember this: to pray is to live; not to pray is not to live, it is simply to exist.—Dr. David Gregg in "Individual Prayer as a Working Force."

Prepentecostal Disciples.

A careful reading of the Bible will discover to the reader that the disciples were very unstable before Pentecost. They seemed to be easily influenced, would become offended and were more or less possessed with worldly ambition. After Pentecost they are found to be substantial, earnest and possessed with an indomitable courage even to the sealing of their testimony with their life's blood. The following Scriptures will indicate their character before Pentecost:

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